

THE
SCHOOL-MASTER
DISCIPLINE:

OR,

A REPLY

To a Lying Paper, Entitull'd,

The Gadding Tribe reproved:

Put foeth under the name of *George Willington*, School-Master in the City of *Bristol*; in which he is proved to be the gadder and lyar, which with the Light is for condemnation.

ALSO,

An Answer to a Scandalous PAPER, put forth by *William Pryne*, entitull'd, *The quakers unmasked; and clearly detected*, Wherein his slanders are made to appear, and he clearly detected, being taken with a lye in his mouth.

Whereunto is added a Reply to an additionall Paper, put forth by *William Pryne*, in his lying, enlarged Edition of his scandalous paper aforesaid; in which he is more unmasked, and proved to be spawned from the father of Lies, whose refuge is sweeping away.

By one who is a Witness against the prophaneſs of Priests and People,
called, JOHN AUDLAND.

Luke 11. 52. Ye at unto you Lawyers, for ye have taken away the key of Knowledge, ye entered not in your selves, and shew that were entering in ye hindered.

LONDON,

Printed for *Giles Calvert*, at the Black-Spread-Eagle
neer the West end of *Pauls*. 1655.

SCHOOLMASTER

DISCIPLINE

A R E P Y

The Greeting

The fourth

The fifth

The sixth

The seventh

The eighth

The ninth

The tenth

The eleventh

The twelfth

The thirteenth

The fourteenth

The fifteenth

The sixteenth

The seventeenth

The eighteenth

The nineteenth

The twentieth

The twenty-first

The twenty-second

The twenty-third

The twenty-fourth

A Reply to a lying Paper, entitull'd, *The gadding tribe*
reprov'd, &c.

Reply, The innocent delivered out of the snare is not malicious, and in this thou art a false accuser; and in saying I am a seducer, thou art a slanderer, I charge thee to prove it, and in what, which thou hast not yet done, though thou rail upon me; and I did not write maliciously against any, much less against Godly Magistrates, and faithful Ministers; but goodly Magistrates I own, and honor in the Lord, and faithful Ministers I have unity withal, and brethren in iniquity is denied; therefore thee I do deny, who a worker of iniquity art found, and from the presence of the Lord shut among the serpent-generation, who in scorn calls us Quakers; and the word is against thee, who art feeding upon dust, and going upon thy belly, and the word of the Lord, even the word of truth is against thee, who art an accuser of the brethren, and rewarded must thou be according to thy deeds; and though thou hast named that book, *the innocent delivered*, yet let all take notice who reads thy filthy paper, that thou hast not answered any one thing there demanded, neither confuted any one answer in that Book; so the snare remains broken, and the innocent is delivered; and he that digged a pit into it himself falls; and the Scripture is fulfilled, *they that help, and they that is helped, both fall together*.

And whereas thou seest down many Scriptures, as of blind guides, Serpents, scribes; Pharisees, Hypocrites, whited Sepulchres, and writest, Ye serpents, ye vipers, how can ye escape the damnation of hell? Ye are they that justify yourselves before men, but that which is highly esteemed amongst men, is an abomination to the Lord.

Reply, In that which is an abomination to the Lord thou art, which is esteemed amongst men, and these Scriptures were spoken to thy Generation; and upon thy own head they are returned, for we seek not the praise of men, neither have we the praise of men, and therefore it is that the *Blind guides, Vipers, Serpents* gather themselves together against the Church, which by the power of God is now spreading a witness against all deceit, and deceivers.

Thou sayest thou writest directly to thee, John Audland, and usest these words; thou hypocrite, why hath Satan filled thy heart to lye against the Holy Ghost, why boastest thou thy selfe in mischief, O mighty man! thy tongue deviseth mischief like a sharp Rasor, thou lovest evil more then good; thou lovest all devouring words: O thou deceitful tongue! God shal destroy thee for ever: And sayest Paul set his eyes on Elimas the sorcerer, and said (as I may say to thee John Audland) O ful of subtilty and all mischief, thou child of the Devil; and sayest, repent of this thy wickedness, for I perceive thou art in the gall of bitterness, and in the bond of iniquity, and many such words thou writest.

Reply, Take it to thy self who art of the Generation to which it was spoken, for home to thee do I return it, who art in the bitterness, and in the gall, loving all devouring words, these things comes not near me, but over thy head do I rejoyce, the misery will fall upon thy self, and thy unclean spirit the Lord rebuke, a false accuser thou art, and a slanderer; I do not love evil more than good, if I had, I should not have become thine enemy: neither am I the gall of bitterness, or bond of iniquity, thou hast uttered that which thou knowest not, for if thou hadst known what this means (I wil have mercy and not sacrifice) thou wouldst not have condemned the innocent.

And whereas thou sayest, judge not that thou be not judged, and judge nothing before the time; and with what measure thou meetest, it shall be measured to thee again, and writest against others for railing and judging.

Reply. Thou art inexcusable, who judgest another and doest the same thing, thy mouth is full of railing, lying, false accusing, which proceeds out of the abundance of thy heart, as in thy book appears, & out of thy own mouth thou art condemned; and this I demand, whether calling others Serpents, Vipers, full of all mischief, children of the devil, be not judging? and if this be not, then shew the difference between this and judging; thou hast gone about to confute that the Saints is not to judge, and that confutes thee, who yet knows not a Saints life, and art so blinde thou cannot behold that thou allowest thy self in the thing which thou condemnest, and with what measure thou measurest, it shall be measured to thee again; good weight shalt thou receive from the hand of the Lord, who art weighed, and found as chaff which the wind drives to and fro.

In thy 7. pag, thou beseechest all who shall read thy book, upon consideration of the premises (which is these things before mentioned) to avoid, and abandon the meetings, books, erroneous doctrines, and hellish blasphemies, of this new upstart impious Generation.

Reply.

Reply. All who knows the Lord, and reads thy book, wil avoid thee and it, and have no fellowship, with such unfruitful workers, and works of Darkness, thou hast forgotten judge not; and thou hypocrite, first cast out the beam, thy envious Spirit which somes like the sea, casting up filth, swells beyond its bounds, but thou art limited, as all thy impious generation have been; and by the power of the Lord are we preserved from thy errors; and hellish blasphemny; and thy railing and slandering return upon thy self, fruitless tree, upon which no grapes is gathered,

Thou sayest, what Paul said to the Galatians, the same thou wilt say to the giddy headed people of the Church of England.

Reply. The true Church is in God, builded upon the true rock, and is not giddy-headed, here thou manifests the fruits of the Teachers, who so long hath taught, and had so much for teaching, and the Church of England yet giddy-headed; but the Lord is comming to gather his people into the true Fold, from the mouths of all Idol Shepherds, and to teach his people himself, that they may be established in righteousness;

Thou sayest Paul taught the Romanes, and in them us; first, that it is the imputed Righteousness of Christ onely, that makes us just in the sight of God. Secondly, that our election is of Gods free Grace. Thirdly, that we are justified only by faith in the sight of God, without good works; fourthly, that the Scriptures is of divine authority

Reply. Silence flesh before the Lord, upon the children of disobedience, shall the wrath of God be revealed; own thy Portion what Paul said to such as thee, thou must witneis a change before that which Paul wrote to the Romanes be to thy condition; the Lord is our righteousness, and our justification, and by his grace we are saved, who hath elected us, and chosen us in Christ Jesus, who hath all power and authority: committed unto him, and upon whose shoulders the government is laid, but from thy earthly wisdom is the election and the faith hid, who art without good works, and belyes the Apostle, and ignorant art of the Letter which kills.

Fifthly, Thou sayest no man since the fall of Adam can perfectly fulfil the Law of God in this Life, and therefore cannot merit, except it be wrath.

Reply. For meriting the wrath, its thy own, but Christ Jesus since the fall of Adam hath perfectly fulfilled the Law of God, and there is Salvation in no other, and the righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the spirit, but by the works of the Law no flesh shall be justified, for the Commandment which was ordained unto life, wrought death, if thou can hear thou may.

In thy sixt and seventh thou saist, that he that hath received a Ministry should wait on his Ministry, and take heed to fulfil it, and that every soul must be subject to the higher power, and yeild obedience to every Ordinance of theirs, if not contrary to Gods word. *Reply.* Thou slanderes us, and rails upon us who hath received a Ministry from God, & waits to fulfil it, and thou receives such as come in their own name, who are made by the wil of man, & against such do we bear witness by the power of God; unto which our souls is subject for conscience sake, and to every ordinance for the Lords sake, which is not contrary to Gods word. *Thou sayest thou art afraid that the Lord hath a controversie with the Church of England.*

Reply, Fearfulness surprizeth the heart of the hypocrite, and a *controverse* bath the Lord with you, because of your iniquities; misery is coming upon you fearful ones, and unbelievers, who are no Church of Christ, but a Synagogue of Satan, who say, they are Jews and are not, but are a giddy-headed Church, as thou confellest.

Thou sayest, *Make not the light within a rule to walk by, and yet saith, follow the light within, and teacher within; what else?*

Reply, The Light discovers thee to be in confusion, they that walk in the light stumbles not, and they who love the Light bring their deeds to it, and believes in the light; but their deeds are evil who hate it, and walk not in it, and there is thy condemnation.

Thou sayest, *He that entereth not in by the door, (to wit, a true and lawful call) but climbeth up some other way, the same is a thief and a robber, and such are the quakers; but he that entereth in by the door is the Shepherd of the Sheep, and such are your ancient Divines.*

Reply, Here thou (as in other places) art a false accuser, and a perverter of the Scriptures, your Divines is not the Shepherd, there thou art a blasphemer, who would set up false Christs; the true Shepherd laid down his life for the sheep, and he is the door, and them whom thou slanderest, enters in at the door where no thief, nor no diviner can enter, nor no hireling, which the true Shepherd cryed against.

And as thou sayest, *Thou wilt speak something to our principles; first, for judging.*

Reply, Thou hast judged us to be deceivers and seducers, and false accusations against the truth thou hast brought, and against some in particular, naming, that *Iohn Audland* was a child of the Devil, and yet thou hast confessed thou never saw me, nor heard me, but thou hast not proved wherein, which I charge thee to do publicly, or own thy condemnation for thy slandering, lying, and backbiting, thy saying that it is so, doth not make it to be so, and that which thou calls a confutation, confutes thyself, but proves nothing against the Saints judging them whom they saw and discerned to be unlearned; for when an unbeliever came in, or one that was unlearned, he was judged of all, and the thoughts of his heart made manifest, and this honor have all the Saints, to bind Kings in chains, and to execute upon the heathen all the judgments written, and the Scripture we own, and the Saints life, by which thou art judged, and with the light condemned, who judgest and acts against the Saints with that mind that is for judgment.

The second is, that they are not true Ministers, which are called by mans Ministry, or by a mediate call from man, and this thou goest about to confute, by saying that Christ ordained apostles and disciples: And the Holy Ghost said, *Separate me Barnabas, and Saul, for the work of the Ministry*, and that there was Elders ordained in the Church and the like.

Reply. These things proves nothing to thy mediate call, or mans Ministry; Christ is not born by the will of man, and holy men spoke as they were moved

ved by the Holy Ghost, and no prophetic came by the will of man; *Paul* a Minister and Apostle, not by the will of man; and that which is highly esteemed amongst men is abomination in the sight of God; and there is thy mediate call, and mans ministry, which the Scriptures speaks not of; what Christ did, and the Saints did, was by the power of God, and the Holy Ghost spake to them; no voice of that is heard in thy mediate call, or mans ministry, therefore denied by them who are guided by the Spirit of the Lord, who receives not the ministry of man, but by the revelation of Jesus Christ, and that's not mans ministry.

The third is, *that we are to salute no man.*

Reply. This is thy own, and in thy confutation thou answerest thy self; for the Saints Salyation we own, and honors all men in the Lord, which is more than the heathen do; but we have learned not to fashion our selves according to the world, and to deny the customs of the heathen and their flattering titles, and vain fashions, which is without the fear of God, who have mens persons in admiration because of advantage, and respects mens persons, and commits sin; and a difference do we put betwixt the Saints salivation, and the vain fashions and customs of the heathen, which Israel was not to observe.

The fourth is, *that the Scripture ought not to be expounded, and that expounding of Scripture is an adding to Scripture, and if we add, then God will add to us all the plagues that are written therein, and in thy confutation, saith, Christ expounded Scriptures.*

Reply. He that adds, the plagues is to be added to him, as it is written; but thy other words is false, and thy own, it is your own imagination of the Scripture which we deny, wresting it as thou hast done; and adding with thy Envious spirit against the truth; but that Christ expounded the Scriptures was neuer denied by us; and that he opened their understandings to understand the Scriptures, we own and witness; and the Spirit of Christ is one in all his Saints; and for the lyer it return upon thy own head.

Thy Fifth is, *that it is not lawfull to use the title of Master to any, and in thy confutation thou saith, Christ was called Master; and where it is said, Be ye not called Master, for one is your Master even Christ, thou sayest, the meaning is not that it is unlawful to be called Master.*

Reply, thou shews thy self to be none of Christs servant, who pleads against his command, and saith, he bad them avoid a thing which was not unlawful, if it be not unlawful, its lawfull; thou hast forgotten now to make Scripture thy rule, as for Christ being called Master, he was and is so, and whom hee made Ministers, he made them not Masters, for they had one Master, and him we own to be master; and in this thou art a Lyar, and of the Devill, who saith, we say it is not lawfull to use the title of Master to any; and we likewise say, and exhort thereto, that servants should be obedient to their owne Masters, not as men-pleasers with eye-service, but serving the Lord.

Thy

Thy next is, that Infant-Baptism is no Ordinance of Christ, and therefore of no use in the Church of God; and thou saith, an express command thou grants is not to be found; but thou saith infants were circumcised, and Baptism is ordained in the room of that.

Reply. We deny it to be an Ordinance of Christ, or that it came in the room of Circumcision; the Scripture speaks of no such thing as infant-Baptism, and t. I thou prove it came in the room of Circumcision, thy saying proves nothing: the male-children were circumcised, in room of what came in your female children to be sprinkled? thou speakest thou knows not what, he is a Jew who is one inwardly, and Baptism is by the spirit, and circumcision is that of the heart, *he that is in Christ is a new creature, born again of water, and not of the spirit, such are partakers of the Ordinance, and are members of the Church, and that which is no Ordinance of Christ is of no use in the Church of God, but is by the children of light denied.*

Thy seventh head is, *That we say, that the Lords Supper is of no use in the Church of God, since the resurrection of Christ.*

Reply. This is an absolute lie, never spoken or owned by us; I charge thee to prove it either by our words, or writings, or let shame cover thy lips, lye for the lake, and own thy condemnation for thy slandering, lying, and false accusing:

Thou saith, *It was not thy purpose to have writ a treatise of this subject till of late, saying that none answered the book before mentioned.*

Reply. Thy treatise is lyes and rayling language against the servants of God, but the book is yet unanswered; thy filthy, silly, lying paper is not taken for an answer to that book; and of late thou beginnest to vent out thy mischief and thy ignorance, old rotten dul stuff, it is like the evil treasure it proceeded from; and they who reads thy paper, whose understanding is opened, will discern thy ignorance and malice, and deny thy unclean spirit, for among the children of light thy unfruitful works of darkness is denied and cast out, and thy formed weapon cannot prosper; *but the Lord will wound the head of the wicked, he will bruise thee as with a rod of Iron, and dash thee in pieces like a potters vessel:* this is answered, not because it was particularly against me, but for the truths sake, *that the lies which he had raised against it, may return upon his own head.*

An answer to a Scandalous Paper, Entitled, The quakers unmasked.

Put forth by William Prynne, wherein his slanders
are made to appear, and he is found with a lye in his mouth.

I Meeting with a Paper, Entituled, The quakers unmasked and clearly Dete-
cted; Put forth by William Prynne, wherein he slanders and falsly accu-
seth those people scornfully called quakers, and saith they are sent from
Rome to seduce the intoxicated, giddy headed English Nation; his ground
being an information (he saith) taken upon oath in the City of Bristol,
which he sets down, as followeth; The Information of George Cornisham of
the City of Bristol aforesaid, Iron-monger, taken the two and twentieth day
of January, 1654. who informeth upon his oath, that in the Month of Sep-
tember last, this Informant had some discourse in Bristol, with one he calls
Mr. Coppinger an Irish man, formerly a School-fellow of his, that came thi-
ther purposely for his passage into Ireland, who told this Informant that he
had lived in Rome and Italy eight or nine years, and had taken upon him the
order of a Fryer of the Franciscan Company; and he told this Informant that
he had been at London lately, for some months, and whilest he was there he
had been at all the Churches and meetings publike and private that he
could hear of, and that none came so neer him as the quakers, and being at a
meeting of the quakers, he there met with two of his acquaintance in Rome,
the which two persons were of the same Franciscan order and company that
were now become chiefe Speakers amongst the quakers; and he himself had
spoken amongst the quakers in London, about thirty times and was well appro-
ved of amongst them; and this Informant further saith, that the said Coppin-
ger asked him what kinds of Opinions in Religion there was in Bristol, and
this Informant told him that there were several opinions and judgements,
and not naming any Opinions of the quakers; the said Coppinger asked him
whether there had been any quakers in Bristol; and the said Informant answer-
ed him no; whereupon the said Coppinger told him (the said Informant)
two or three times, that if he did love his religion and his soul, he should
not hear them, whereupon this informant told him that he thought none of
them would come to Bristol, who expressly replied that if this Informant
would give him five pound, he would make it five hundred pounds if some
quakers did not come to Bristol within three weeks or a month then follow-
ing; and on the morrow following, the said Coppinger departed from this Ci-
ty for Ireland, his Native place, and about eighteen dayes after, there came to
this City two persons, that bare the name of quakers: This is a true Coppy
of the information taken upon oath at Bristol.

This Being the ground of that scandalous Paper, put forth by the Wil-
liam Prynne, to it I shal answer, and clearly make appear, that these scandalls
are false and full of confusion: First, that they are false, it wil appear two
of us (whom the World reproachfully calls quakers, came from the North
(being moved of the Lord to come to the City of Bristol) our bath and bee-
ing according to the flesh, was in Westmoreland, not far from Kendal, and there

at this present, is our outward habitations and families: we came from thence in the Month called *June*, and we came into the City of *Bristol* the 12. day of the month, called *July*, and on the morrow (being the 13. day) we were at two meetings, the one was with the people called *Anabaptists*, the other with the people called *Independants*, and we were moved by the Lord to speak at both their meetings, which we did; and this was the thirteenth day of the month, called *July*, which was a little before the Fair at *Bristol*, called *James-Faire*, as severall of those people can bear witness. Then further thou saith, it being in *September*, *George Cornlish*, being asked by the said *Coppinger*, if there had been none of those people called *quakers* at *Bristol*, he answered no: now this is false, some of us (who is so called) was then at *Bristol*, and here I shall take many people to witness against thee, for we had meetings then in *Bristol*, the tenth day of the month called *September*, we had a meeting at the Fore, the thirteenth day of the same month, a meeting at the Red-Lodge in *Bristol*, and at both meetings there were several hundreds of people: and likewise a meeting at *Fieltham*, the fifteenth day of the same month and the seventeenth day we had a meeting at *Bisbford*, and hundreds went out of the City of *Bristol* to that meeting: the nineteenth day we had a another meeting at the Red-Lodge, and several other meetings we had in about *Bristol*, in the same Month, called *September*, which will all bear witness against thee, that thy slander is false, and thy oath false, who saith we were not at *Bristol* in *September*, which he hath said on his oath we were not; and here I have proved thy information false; again it is full of confusion, who saith that *Coppinger* said that none came so neer him as the *quakers*, and that he met with two in *London* of his own order, and yet he saith to the informant, if that he loved his religion and his soul, he should not hear them, and yet saith they came near him, and was of his own order, which is false, we deny such lyars, and their order, and here he is proved to be in confusion, let all that can discern judge.

Again, the man that took the oath (as thou sayest) said that *Coppinger* was one of the *Franciscan* company, and had taken upon him the order at *Rome* or *Italy*, here the informant hath made himself guilty of, and liable to the Law in such cases, provided, who was privy to him, who said he had taken up that order, and did not discover him (but let him go) and then accuseth those that are innocent, which bears the name of *quakers*. Now here thou art made manifest, to be a false accuser, and a slanderer; I have proved that we came to the City of *Bristol* in the month called *July*, before the fair, and likewise that we were at those meetings before mentioned, and several other meetings we were at, in and about *Bristol*, in the Month, called *September*, and this oath before mentioned, being the ground of a warrant given forth by the Magistrates of *Bristol*, and several of our names therein expressed, we who had been at *Bristol*, whose names were there mentioned, came all forth of *Westmoreland*, near unto *Kendal*, none of us having never been out of the Nation, but we lived and walked in and at our own habitations, excepting at

at the time of the wars, when we were in the service of the Commonwealth and severall of the commanders and magistrates, in that countrey can bear witness to our places, and beings, and here your lyes and slanders are made to appear and utterly denied; and *William Pygme*, here thou art clearly detected, who slanderest the innocent, living in the spawn thou speakest of, the Poison of asps being under thy tongue, and spuing out thy venome against the harmless, and thy informant is proved to be guilty, in not discovering the man hee speak of, which he hath on his oath said that he confessed to him he had been at *Rome*, and taken upon him the order of a Fryer of the *Franciscan company*. Now here let all people take notice of the dealings of the magistrates, who gave out a warrant against the innocent, whom they cannot justly prove any thing against whereof they do accuse them, and yet lets him go free who concealed the said *Coppinger*, which on his oath declared, that the said *Coppinger* confessed himself to be one of that order, and we deny all of his Order, who lives in lying and confusion, or any such to speak amongst us, for we know the voice of Christ from the voice of the stranger, so the devil being the father of lyes, and a lye being thy foundation, thou art taken with a lye in thy mouth, and so ads lye unto lye, and builds one lye upon another; and then thou cryes against thy own lyes, for thou can prove no such thing by us, as thou accuseth us of, saying that the quakers use enchanted Potion, Bracelets, Ribbands, Sorcery, and witchcraft, which is false, and thou like the raging Sea casts up thy mire and dirt; O thou ful of all mischief, and enemy to all righteousness, I charge thee, or any of thy companions of the same order, who lives in lying, to prove any such thing by us, and make it appear publickly as thou hast accused us, or let thy *mouth* be stopped, and own thy condemnation, and confess thy deceit, and call in thy *filthy paper*, and take shame to thy self, for know this, that the Lord God will plead with thee for all thy hard speeches, and justly by him shalt thou be rewarded; and we utterly deny, and do bear witness against all such filthy waies and practises of all such Frogs as thou mentions, and against thee who prints lyes, as I have already proved, and lyars must be cast into the Lake; and here I have found thee, and proved thee in the intoxicated, giddy headed condition thou speakest of, who art already deceived, and need be deceived no farther, and thou art fallen into the pit thou digged, and they for whom thy net was spread (being innocent) are escaped, and thy folly is unmasked, and thou art clearly detected, and proved to be in error in thy very foundation, and to all thy building is made void, and if thou cannot begin upon better evidence, let thy mouth for ever be stoyd, and let shame cover thy lips, and repent of the evil of thy wayes, lest the wrath of the Lord break out against thee, and there be no remedy; to the Light in thy conscience I speak, and remember that thou art warned.

Friend, thy Spirit is favoured and tryed, and now this is the end of thy zeal, who art become a persecutor of the life which thou hast professed in

words, and now thy zeal appears without the knowledge of God, for the Jesuits, *Romish* Fryers, and Frogs (as thou calls them, are in the same nature as thou art in, against that people whom thou scornfully calls *quakers*; and in there is many unfavoury speeches in thy *Paper*, put forth by thee *William Prynne*, which (worth the mentioning) are not; but thou hast manifested the end of thy *Profession*, who appears now to be one of those giddy-headed *English* men thou speaks of; and as touching leading silly women Captive laden with sin, and led away with divers lulls, ever learning, and never able to come to the knowledge of the truth, to thee this home shall I return who appears to be in this state, learning alwaies, and silly, for how many years hast thou been learning, and now dost resist the truth with thy unclean Spirit, as *Tannes* and *Tambers* did the Children of *Israel*, which was coming out of *Egypt*, with their corrupt Spirits, so with what Measure thou measurest, it shall be measured to thee again, good weight, running over, pressed down: and friend, in the day of thy calamity, remember whom thou hast despised in the day of thy prosperity, and what thou hast rejected with thy full Stomack, and now loathes the Honny-Comb, and the precious, and the vile churth, and so one with the Harlot art become, the light doth thee comprehend; thou saist there was trembling or quaking in the hoast in the field, & among all the people, the garrisons and the spoylers, they also trembled, so it was a very great trembling, or quaking: this for thy selfe shal stand, when thou thy self canst read a spoyler, and see thy self in the field, the strong man that must bow himself, and thy fenced Cities must be broken down, and thy Garrison, with all thy carnall weopons, then the hoast shal thee sail, and then trembling and quaking wil not be despised, which stands with a pitiful compassion to all soules, and quaking and trembling doth not despise, for thou unmasked thy self in this paper hast, to be a scorner and scoffer at Gods righteous seed, which he upholds with his arm, for which thou shalt give an account: to the light in thy conscience, which changes not, is it spoken.

And where as thou, *William Prynne*, saith that *Coppinger* confessed that he spake about thirty times at London, among them called *quakers*; it is false, he did not speak amongst us who are so called, but them that have spoken amongst us, their names we know, and so we (whose names are subscribed) bear witnes against that untruth thou hast published in print, *Amors Toddert*, *Simon Dring*, *John Bolton*, *William Creak*, *Gervase Roberts*, *Henry Clerke*, *Robert Dring*, *William Kaymond*, *Richard Davies*, *William West*.

A Reply to an Additional Paper, put forth by *William Pryor*, in his Lying Enlarged Edition.

Friend, thou pretending a reply to that which is before printed, in a paper put forth by thee, bearing the same title, which thou saith is the second Edition, enlarged; to thee I shall reply, that the things which I proved stands good, and not detected by thee, but thou art clearly detected; and proved to make a lye thy foundation, and now in thy lying enlarged Edition, thou hast gathered up more lyes, & sent them abroad into the world, & full of venome thou art, spawned from the Serpent, crawling in the mire like the frogs thou speaks of, casting up thy filth, and foaming like the Sea, and when thou hast gathered up a heap of lyes together, thou wouldst cast them upon the children of light, who in scorn are called quakers, who denyest thee among the rest of the *Romane* vermine, & giddy-headed, brain-sick generation, and were thou not blinde thou would not utter forth such confusion, *Babylon* is thy habitation, the destruction of thy City is hasting apace, Misery and lamentation from the Lord God, is coming upon you, the burthen some stone will grind you to pieces.

Thou saith the chief exception is against Cowlishaw, his Oath is untrue, for, sayst thou, though we were in Bristol, and went to two meetings, yet that was unknown to Cowlishaw.

Reply. Here thou hast confessed that the oath is untrue, in that he sware the thing he knew not, which thing proves contrary to what he sware, and and this again proves thy foundation false, who saith we had not been at Bristol, and sware the thing he knew not, as is before expressed.

Thou sayst, we spoke to those people then, not under the notion of quakers, but onely of Anabaptists, and Independants.

Reply. This is false, lye to lye thou ads, take them away, and thy refuge is gone, we did not speak to them as *Anabaptists*, or as *Independants*, and this many of the people wil witness for us, and against thee, and there was several in that City that knew us to be of those people that were called quakers, which proves another lye upon thee.

Thou saist, when the meetings was in September, we began to take upon us the name and title of quakers, and that those meetings was after Cowlishaws conference with Coppinger, who adds that about eighteen dayes after.

Reply. Thy covering is too narrow, by the Light thou art discovered, for the information saith it was in September, and then were we in Bristol, and the words about eighteen dayes after, which still proves the thing false, we being at Bristol then at those publike meetings before mentioned, and that we began to take upon us the title of quakers then is false; and with such filthy stuff thou makes up thy enlarged Edition.

Thou

Thou saith this convinceth *Awdland* of a slander, and double ly: First, in accusing *Cowlishaw* for making a false oath, which his own answer to it justifieth it to be true.

Reply. This is a double ly, for plainness of speech I use, and gives a lye the name of a lye: first, I am not convinced that he is slandered, for the oath is proved to be false, in affirming that which he knew not, and that which was not; and that the answer justifies it to be true, is false again, for the Answer proves it absolutely untrue. Secondly, thou saith in averring, that he (and his Companions) were moved by the Lord, and his eternal Spirit, to leave their own Habitations and Callings in the North, to come to seduce the People of Bristol.

Reply. Let shame cover thy lips (if thy heart be not hardened) thou wilt blush, are these my words, or thy own? I charge thee to be a slanderer, and a false accuser of the Brethren, these words was never uttered by me, all seducers and seducing by the Spirit of God is denyed, and witness'd against, and thou art witness'd against by the Spirit of God, that thou art full of venom, froth, and filth, which is not worth raking up after thee; thy Heart is overcome with it, let it return into the Pit from whence it came, where the Frogs lodges, who are thy companions. Again, that which is spoken, as touching the breach of the Law in not discovering *Coppingcr*, but concealing him, and letting him depart, is true according to the Law and thy evading it, by seeming to cover it, by *Coppingers* hasty departure, and the suspension of the Lawes, thou saith, to that purpose, doth no whit prove the contrary, and had not your envy transported you beyond the bounds of equity, you would be ashamed to publish such a thing, but it's clearly seen whom you shout at, and whom you would devour, though you pretend the Jesuits, they are so near of kin to you, you can let them go, and after conference with them (as thou saith *Cowlishaw* had with *Coppingcr*) who confess themselves to be such, thou concealest them, and bring in their words to slander the innocent, and truth ever suffered under reproachful names and tongues, in which thou hast it not a little share, thou filst up thy measure, and accordingly shalt thou be rewarded.

Thou saith, I except against thee for averring that the quakers are but the spawn of Romish frogs, Jesuits, and Franciscan Fryers, and to deny this is alledged that they came out of the North, and thou saith to come out of the North is a shrew'd signe of their badness, for the Scriptures speaks, *that out of the North an evil shall break forth.*

Reply. To prove that we came out of the North, and had never been out of Nation, and of our birth and habitations, doth sufficiently confute thee, who made that thy ground to have proved by the information, that we were *Coppingers* acquaintance in Rome, for saith thou, those two persons which came to Bristol, was most likely his two fellow Franciscan Fryers, and here thy likeness is another lye, and the Scripture doth not prove thy shrew'd signe, neither doth it cover thee, nor hide thee, but upon thee will evil break forth,
who

who the evil hast committed, a grievous storm and whirlwind will fall upon the wicked, and sweep away the refuge of lyes and lyars into the Lake, read thy portion, and put it not from thee.

Secondly, Thou saist for affirming that the quakers use enchanted potions, Bracelets, Ribbands, Sorcery, and witchcraft to intoxicate their disciples; and thou saist, this is evidenced in the Premises, and apparent in most places where they ramble, and thou shalt prove it no farther, but close up all with two Scripture exhortations.

Reply. I demanded of thee before to prove any such thing by us, or let thy mouth be stoppt, and as touching proving any such thing, thy mouth is stoppt, and thy premises proves it not by us, but is made up of lyes and slanders, and false reports, which thou hast gathered where thou hast rambled up and down in thy imaginations, sending out a pack of filthy lyes, spawned out from the old Serpent the Devil, and Satan, out of whose mouth proceeds the frogs and there may thou read thy selfe apparently, his disciple intoxicated, and thee with all the rest of the spawn of Romish Frogs, Jesuites, and Franciscan Fryers is denied, and cast out from amongst the people of God, scorn-called quakers, and if thou can prove no better then to close up as thou doth, the lyes wil rest upon thy own head; but wilt thou turn back a little, and take one exhortation where thou art giving two, if there be any spark of honesty in thee, or any remembrance of thy latter end, or any consideration that lyars must be cast into the Lake, repent of the evil of thy doings, and cease lying and slandering the innocent, which thou canst not prove to be offenders, and lay thy mouth in the dust, if so be there may be hope; so here in plainness thy lyes is turned upon thy own head, and the former answer is just, and stands a witness against thee, and thou art more unmasked, and clearly detected, and til thou can begin upon better evidence, silence best becomes thee: Remember again thou art warned, cease thy gainsaying, lest thou perishest in thy rebellion, and go down alive into the Pit.

I. A.

F I N I S.
